Study Questions for Furu' al-Fiqh 1-5

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Note: For any clarifications, answers, notes etc. please refer back to the lectures themselves or the class transcripts that are available on the shaykh's telegram channel.

Lecture #1

1. What is the full name of the author of Furūʿ al-Fiqh?

2. Which version of his surname is preferred by the majority of scholars?

3. Where was the author from?

4. Which famous Hanbali scholar previously lived in the same area?

5. To which Companion does the author's lineage trace back?

6. When was the author born and when did he die?

7. Was the author considered from the earliest scholars or the contemporary scholars?

8. What was one distinguishing feature of his scholarly life?

9. Who wrote the author's biography?

10. Approximately how many books did the author write? In which sciences?

11. From which larger work was this book originally taken?

12. What happened to Jāmiʿ al-ʿUlūm?

13. How do we know Jāmiʿ al-ʿUlūm once existed?

14. What is Zubad al-ʿUlūm?

15. Who extracted the chapter on Furūʿ al-Fiqh and published it independently?

16. Why did shaykh Ahmad describe this as a great idea for students of knowledge?

17. Which scholar wrote an explanation of this matn?

18. What is a matn?

19. What is the opposite of a matn?

20. What is the purpose of a matn?

21. What were mutoon called in the earlier centuries?

22. What are the types of mutoon?

23. What is meant by the "matn" in the context of hadith?

24. Why is memorizing mutoon recommended?

25. What is the difference between someone who has knowledge memorized and someone who relies on notes and electronic devices?

26. What statement of At-Tahir Ibn Ashur was mentioned regarding who deserves to be called an 'alim?

27. According to Ibn Abi Hatim, what happens if knowledge is not stabilized through memorization?

28. Complete the saying: "Memorizing the mutoon acquires the _____"

29. What kind of knowledge was described as the most beneficial?

30. Which Qur'anic example was mentioned to illustrate knowledge residing in the heart?

31. Explain the analogy of the matn being like a seed.

32. What is the analogy of learning without a matn?

33. What are the benefits of memorization?

34. How was memorization compared to working out?

35. What advice was given to students who struggle with memorization?

36. Why is it important to prioritize what we study?

37. Why should a student review what they have memorized?

38. What does the word "furūʿ" mean linguistically?

39. What does the word "fiqh" mean linguistically?

40. Give the terminological definition of fiqh.

41. What is the difference between uṣūl al-fiqh and furūʿ al-fiqh?

42. What is the relationship between uṣūl and furūʿ?

43. What does the word "uṣūl" mean?

44. Give the terminological definition of uṣūl al-fiqh.

45. What is the role of a mujtahid in relation to uṣūl al-fiqh?

46. Which book was the first written on uṣūl al-fiqh?

47. Why did later scholars begin writing their own books on uṣūl?

48. Which madhhab does this matn belong to?

49. What ultimately determines the correct opinion in fiqh?

50. Why did shaykh Ahmad praise this particular matn even though it is not very famous?

51. At what teaching level does shaykh Ahmad intend to teach this book?

52. Why might the author have omitted certain chapters of fiqh?

53. Why is this matn considered suitable for beginners?

54. What analogy was used to explain why beginners should not study advanced books immediately?

55. What happens when someone skips levels while seeking knowledge?

56. What overall lesson did shaykh Ahmad draw from Ibn Qudāmah writing books for different levels?

57. Explain the difference between a matn and a sharḥ

58. How was uṣūl al-fiqh and furūʿ al-fiqh compared in the analogy of a tree?

59. Explain three reasons why memorization has traditionally been emphasized by scholars.

60. Why is gradual progression considered essential in seeking Islamic knowledge?

Lecture #2

1. Which Qur'anic duʿāʾ was mentioned regarding seeking knowledge?

2. What did Ibn Hajar say was unique about Allah commanding the Prophet ﷺ to ask for an increase in knowledge?

3. Why should a student continually ask Allah for beneficial knowledge and sincerity?

4. Why should a student thank Allah every time they learn something new?

5. What did some of the early imams say was the reason they attained high levels of knowledge?

6. Why is knowledge considered one of Allah's greatest blessings?

7. Complete the hadith: "When Allah wishes good for someone_____"

8. According to Ibn Taymiyyah, what does the absence of knowledge indicate?

9. How did Imam An-Nawawi describe the relationship between knowledge and taqwā?

10. What did shaykh ahmad describe as one of the wisest investments?

11. How did students of the past pursue knowledge?

12. What comparison did shaykh Ahmad make between past students and students today regarding access to knowledge?

13. What is one thing a seeker of knowledge should have while seeking knowledge?

14. Why should a student avoid rushing through books?

15. What is the difference between merely finishing a book and truly studying it?

16. What happened to Muhammad al-Amin ash-Shanqiti despite being one of the greatest scholars of his century?

17. Why do truly knowledgeable scholars become more humble?

18. What difference can be seen between someone who studies with scholars of truth and someone who does not?

19. Why does accompanying righteous scholars cultivate humility?

20. According to the Qur'an, who truly fears Allah?

21. What warning did shaykh Ahmad give if knowledge does not increase one's fear of Allah?

22. According to Ibn Mas'ud, what is true knowledge?

23. Approximately how long did Imam Malik spend compiling the Muwatta'?

24. How long did his students take to study it?

25. Why did Imam Malik criticize the speed at which they completed it?

26. What lesson should students take from Imam Malik's statement?

27. What are the ten spheres of fiqh mentioned by the author?

28. What does ʿIbādāt refer to?

29. What does Muʿāmalāt refer to?

30. What does Ijtimāʿ refer to?

31. What does Firāq refer to?

32. What are Jināyāt?

33. What does Maʿāṣī refer to?

34. What is meant by Istikhrāj Dhālik?

35. What does Akl refer to?

36. What does Shurb refer to?

37. What does Qism al-Mawārīth refer to?

38. Why did the author place inheritance last?

39. Why is it important for a student to study inheritance, even briefly?

40. What do the ten spheres represent within the book?

41. Into which three categories do the Hanafis generally divide fiqh?

42. Into which four categories do the Malikis generally divide fiqh?

43. Into which four categories do the Shafi'is and Hanbalis generally divide fiqh?

44. Into which two broad categories do some scholars divide fiqh?

45. Should fiqh have two, four, or ten categories?

46. On what basis did scholars create these categories?

47. Which Qur'anic verse was used to illustrate categorization?

48. What are the benefits of organizing knowledge into categories?

49. Why does inheritance appear as Chapter 7 rather than Chapter 10 in this book?

50. Which chapters did the author combine?

51. Approximately what proportion of the book is devoted to worship?

52. Why do nearly all fiqh books begin with worship?

53. Why are acts of worship considered the noblest subjects?

54. Which acts are considered complete acts of worship?

55. Why are buying and selling not acts of worship in themselves?

56. Define worship

57. What are the four categories included in that definition?

58. Which hadith forms the basis for the author's discussion of worship?

59. Which five acts of worship did the author list?

60. Why did the author omit the shahādah from his list?

61. What is meant by major fiqh?

62. Why do we only say the attribution of al-Fiqh al-Akbar to Abu Hanifah is "alleged"?

63. Why did the author include jihād among the acts of worship?

64. Did the early Salaf explicitly refer to jihād as the sixth pillar of Islam?

65. Mention two virtues of jihād

66. Why do some later Hanbali scholars place jihād under worship while earlier Hanbalis, Malikis, and Shafi'is often placed it under muʿāmalāt?

67. How did the life of Ibn Qudāmah practically demonstrate the importance of combining knowledge with action?

Lecture #3

1. What should a student memorize before memorizing the mutoon?

2. What study method helps improve focus and understanding?

3. Why does the author begin the acts of worship with salah?

4. What are the virtues of salah?

5. According to the author, everything related to salah falls under how many matters?

6. Name the seven matters under which everything concerning salah falls.

7. What is a sharṭ?

8. What is a rukn?

9. What is a wājib?

10. What is a sunnah?

11. What is mubāḥ?

12. What is makrūh?

13. What is muḥarram?

14. What common characteristic do the sharṭ, rukn, and wājib share?

15. What is meant by a condition (sharṭ) of salah?

16. At what point must a condition exist in relation to the prayer?

17. Must the condition continue throughout the prayer?

18. Give two examples of conditions that are not part of the prayer itself.

19. How many conditions of salah did the author explicitly mention?

20. Which three conditions did the author omit?

21. Why did the author omit these three conditions?

22. Why is purification from a kāfir not valid?

23. Why is purification from an insane person not valid?

24. Why is purification from a very young child not valid?

25. What is the exception mentioned regarding wealth?

26. According to the Mālikīs, Shāfiʿīs, Hanbalīs, ʿAṭā', Ibn Sīrīn, and Mujāhid, is zakāh due on the wealth of a child or insane person?

27. How might a child or insane person possess wealth?

28. Is the hajj of a mumayyiz child accepted?

29. Who makes the intention for a mumayyiz child's hajj?

30. Does performing hajj before puberty remove the obligation after puberty?

31. What is the first condition of salah mentioned by the author?

32. Which Qur'anic passage was mentioned as proof for purification?

33. Name the three methods of purification.

34. Into what two categories is purification divided?

35. What is purification from ḥadath?

36. What is purification from najāsah?

37. Define ḥadath.

38. Into what two categories is hadath divided?

39. What is minor hadath?

40. What is major hadath?

41. What type of purification removes minor hadath?

42. What type of purification removes major hadath?

43. According to the author, purification encompasses how many matters?

44. List the matters mentioned by the author.

45. What alternative wording regarding the last matter did shaykh Ahmad suggest would have been clearer?

46. Why did the author include the nullifier among these discussions?

47. How did the author define the performer of purification?

48. What is a mukallaf?

49. Why may the term "mukallaf" not be the most accurate wording here?

50. What is a mumayyiz?

51. At approximately what age does a child become mumayyiz?

52. Why is a mumayyiz encouraged to learn purification and salah?

53. According to the majority of scholars, is a mumayyiz considered mukallaf?

54. How do the Mālikīs differ regarding the use of the term mukallaf?

55. What other explanation did shaykh Ahmad give for the author's use of the word mukallaf?

56. What is meant by a tangible impediment (maniʿ ḥissī)?

57. What should a person do if such a substance is on the body?

58. What should someone do if a substance is impossible to remove after trying their best?

59. What should be done if you tried to remove this substance but you notice a couple of dots still remaining?

60. What was Ibn ʿAqīl's opinion regarding a tiny speck beneath the fingernail?

61. What was the opinion of Ibn Taymiyyah and al-Mardāwī regarding small amounts beneath the nails?

62. Why did Ibn Taymiyyah consider small amounts beneath the nails excused?

63. What is meant by a maniʿ sharʿī?

64. Can a person perform wudhu while on janabah?

65. According to the stronger opinion, what effect does making wuḍūʾ while in a state of janābah have?

Lecture #4

1. What are the two substances that may be used for purification?

2. In what situations may soil be used instead of water?

3. Why did the author specifically say "al-māʾ at-ṭahūr" (purifying water) instead of simply "water"?

4. What are the categories of water?

5. Define ṭāhir ghayr muṭahhir (pure but not purifying) water.

6. Why can pure but non-purifying water not be used for wuḍū’ or ghusl?

7. Which three characteristics of water determine whether it has changed?

8. Why is coffee considered pure but not suitable for purification?

9. What was the Hanbali opinion mentioned regarding rose water?

10. Define ṭāhir muṭahhir (pure and purifying) water.

11. What is meant by water remaining in its original state?

12. Why is rainwater suitable for purification?

13. Why is seawater suitable for purification?

14. Why is Zamzam water suitable for purification?

15. Why can water mixed with grass or leaves still be used for purification?

16. Why is chlorinated water still considered purifying?

17. Define najis (impure) water.

18. When is water unanimously considered impure?

19. Can impure water be used for purification?

20. How has “a small amount of water” been defined?

21. What are the different opinions regarding a small amount of water that has been mixed with najasah?

22. Approximately how much is qullatayn?

23. How did the Malikis approach the issue differently?

24. What is the selected (rājiḥ) opinion regarding a small amount of water that has been mixed with najasah?

25. What is the main evidence supporting the selected opinion?

26. Is it permissible to use gold or silver vessels for wuḍū’?

27. Which hadith was used as evidence?

28. Is it permissible to have gold and silver decorations or faucets?

29. If someone performs wuḍūʾ using a gold or silver vessel, is the wuḍūʾ valid?

30. Why is the wuḍūʾ still valid despite the sin?

31. What is tayammum?

32. What does tayammum substitute for?

33. What are the evidences for tayammum?

34. According to the hadith, tayammum is one of how many distinctions given to this Ummah?

35. What is the context behind tayammum being legislated?

36. Into how many levels is illness divided into?

37. What is extreme illness?

38. What is the ruling regarding tayammum for extreme illness?

39. What is minor illness?

40. What is the ruling regarding tayammum for minor illness?

41. What is the middle category of illness?

42. Can tayammum be performed if the illness is neither minor or extreme?

43. What is the selected opinion?

44. Can a person perform tayammum if water is nearby but he cannot physically reach it?

45. Who should judge the level of illness?

46. Can the ill person make the judgment himself?

47. What is the selected opinion?

48. Explain why chlorinated water remains valid for purification while tea does not.

49. Explain the wisdom behind allowing tayammum in cases where water is likely to worsen an illness or delay recovery.

Lecture #5

1. Can tayammum be performed if there is not enough time to perform wuḍūʾ or ghusl before the prayer time ends?

2. What was the main reason for the scholarly disagreement?

3. Which hadith was cited to prove that purification is required for prayer?

4. What was the selected opinion?

5. If someone oversleeps unintentionally, what can be said about the timing of salah for him?

6. What should a traveller do if his water is needed for drinking?

7. What modern example was given besides travelling?

8. If using the water for wuḍū' would likely cause harm due to thirst, what is the ruling?

9. What is the scholarly consensus in this issue?

10. Why is tayammum permitted in this situation?'

11. What is the ruling on using soil for tayammum?

12. What is the ruling on using other than soil?

13. What are the reasoning and proofs for each opinion?

14. What was the selected opinion?

15. What are the proofs / reasoning that back up the selected opinion?

16. Which principle from uṣūl al-fiqh was mentioned regarding specification?

17. If a person cannot reach soil, can dust on a mud wall be used?

18. Can dust from a painted wall be used?

19. If there is no dust on the wall, what can be done then?

20. What evidence supports both opinions?

21. If someone performs tayammum because of necessity, may he pray voluntary prayers with it?

22. Why did some scholars prohibit praying voluntary prayers?

23. What was the selected opinion?

24. Is intention required for tayammum?

25. Why can qiyās (analogy) not be made upon the issue of intention in wuḍū'?

26. Which body parts must be wiped in tayammum?

27. Is wiping the face and hands obligatory?

28. How is tayammum performed?

29. Why must the entire face and hands be wiped?

30. Which should be wiped first: the face or the hands?

31. Why is this order preferred?

32. What is meant by muwālāh?

33. How is muwālāh measured in wuḍū'?

34. Since tayammum has no water, how do scholars estimate muwālāh?

35. What is the ruling of muwālāh?

36. What was the selected opinion?

37. What is the ruling on saying Bismillāh before tayammum?

38. What is the ruling on beginning with the right hand?

39. Should the dust be blown off the hands after striking the soil?

40. What is the selected opinion?